



1019. THE

*True Peace-Maker:*

Laid forth in a  
Sermon before his  
Majesty at Theobalds.  
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of Worcester.

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I  
THE  
TRUE PEACE-  
MAKER.

ESAY 32. 17.

Opus Iustitiæ pax.

*The worke of Iustice (or righteous-  
nesse) shall be peace.*

**M**Y Text (you heare) is  
of Iustice and peace,  
two royall graces; and  
such as flow from so-  
ueraigne Maiesty: There is a dou-  
ble

A 2

ble Iustice, Diuine and humane ; there is a double peace, outward in the state, inward in the soule : Accordingly , there is a double sense of my Text ; a spirituall, a ciuill sense: The spirituall concerning Theologicall Iustice, and inward peace ; The ciuill concerning humane Iustice, and outward peace. The spirituall thus ; The Messias shall cause the fruit of his perfect iustice to be our inward peace with God , and our selues. The ciuill thus ; The Magistrate shall cause the worke of ciuill Iustice in his administration, to be our outward peace with one another : In both, oreither (as *Musculus* well) there is an allusion in the Hebrew word to a field ; the soile is the heart or the State, the seed



seed is Iustice, the fruit peace: That which was waste ground is now a Carmell, a fruitfull field; and the fruit of this field of Iustice is peace.

As there is good reason, we will beginne with the spirituall *Iustice* and *Peace*.

The great King of Heauen will disforeit that peece of the world, which he calls his Church, and put it to tillage; it shall bee sowne with righteousness, and shal yeeld a sweet crop of peace: in this only, not in the barren heaths of the prophane world shall true peace grow.

At first, God and man were good friends: How should there be other than good termes betwixt Heauen and Paradise? God made man iust; and iust man (whiles he was so) could not chuse but loue

A 3

the

God the  
avenger.  
The sonnes  
of wrath.

the iust God that made him; sinne  
set them at odds; in one act and  
instant did man leese both his iu-  
stice and peace; now the world is  
changed; now the stile of God is  
*Fortis ultor*, God the auenger, *Ier.*  
*51. 56.* and the stile of men, *Filij*  
*ira*, sonnes of wrath, *Ephes. 2. 3.*  
There is no possible peace to bee  
made betwixt God and man, but  
by the perfect Iustice of him that  
was both God and man: I would  
there were a peace in the Church  
about this Iustice; It is pitie and  
shame there is not; but there must  
be heresies: As there are two parts  
of Diuinity, the Law and the Gos-  
pell; so each of these haue their  
Iustice; there is a iustice of the  
Law, and an Euangelicall Iustice.  
The Iustice of the Law when a  
meere

meere morall man is iustified (out of his own powers) by the works of the Law; very Papists will giue so much way to *S. Paul*, so much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the strength of humane nature, or the doctrine of the Law, shall challenge iustification; Vnlesse perhaps some *Andradius* haue priuilege to teach, that this *Ethica Iustitia*, was enough to iustifie and saue the old Philosophers.

*Morall  
righteous-  
nesse.*

The Euangelicall Iustice is not without the interuention of a Sauiour; To which claime is laid in two kindes, either as imputatiue, or as inherent; The inherent wrought in vs: the imputed wrought for vs. How easie were it to lead you through a thicket of

distinctions into a large field of controuersie, concerning the nature, meanes, manner of our Iustification? No head in all Diuinity yeelds either more, or more important Problems; In so much as Cardinall *De Monte*, Vice-President for the time of the Councell of Trent, in an Oration made by him in the eleuenth session, professes, that when they meant to dispatch their Decree concerning Iustification in fifteene daies, it cost them seuen moneths to finish, without one daies intermission; and when all is done, they haue left the world, which was before (as *Pighius* ingenuously) intricated by the thorny questions of Schoolemen, rather more vnsatisfied & perplexed than they found it.

it. It is the maine care of our liues, and deaths, what shall giue vs peace and acceptation before the dreadfull Tribunall of God: What, but righteousness? What righteousness, or whose? Ours, or Christs? Ours, in the inherent graces wrought in vs, in the holy workes wrought by vs; or Christs, in his most perfect obedience, and meritorious satisfaction wrought for vs, applied to vs. The Tridentine faction is for the former; wee are for the latter; God is as direct on our side as his Word can make him; Euery where blazoning the defects of our owne righteousness, the imperfections of our best Graces, the deadly nature of our least sinnes; the radicall sinfulness of our habitual

bituall concupiscence, the pollution of our best workes : Euery where extolling the perfect obedience of our Redeemer, the gracious application of that obedience, the sweet comfort of that application, the assurance and vnfailablenesse of that comfort : and lastly, our happy rest in that assurance. I instance not ; open the Booke, see where your eies can looke beside these. *Satis aperte* (saith their *Cassander*) The Scripture is cleare ours ; So is all antiquity, if they beleeue that learned Arbitr ; So are their more ingenuous Doctors of the last age ; So would they all be, if they had grace to know God, themselues, grace, sinne, heauen, hell ; God perfectly iust, themselues miserably weake, Grace sensibly

sibly imperfect, sinne vnmeasurably sinfull; Lastly, if they knew that heauen is for none but the pure, that hell is for the presumptuous. O Sauiour, no man is iust through thee, but he that is sanctified by thee; What is our inherent justice, but sanctity? That we aspire towards, we attaine not to; Woe were vs if we were not more iust in thee, than sanctified in our selues; we are sanctified, in part, according to the weaknesse of our receit; we are iustified thorowly, according to the perfection of thine acceptance; were we fully sanctified here, we should be more than men; were we not thorowly iustified, wee should be no more than sinners before thee; whiles we stand before thee as sinners, we can

can haue no peace; Let others trust in the Charets and Horses of their owne strength, we will remember the Name of the Lord our God; *The worke of thy Iustice shall be our peace.*

Peace is a sweet word; Euery body would be glad of it; especially Peace at the last, as the *Psalmist* speakes: How haue the politically religious held out twigs for the drowning soule to catch at? Due satisfactions, vndue supererogations, patronages of Saints, bargaines of Indulgences, woollward pilgrimages, and at last (after whips and haire-clothes) leaue the dying soule to a feare of Hell, doubt of Heauen, assurance of Purgatory flames; How truly may it now say to these Doctors,  
as



as *Iob* to his friends, *Miserable comforters are yee all* ; Harken, O yee deare Christians, to a better voice that sounds from heauen ; *Come to me all yee that labour, and are heavy laden, and I will giue you rest.*

Mat. 11. 28.

Is there any of you whose vnquiet breast boiles continually with the conscience of any foule sinne? whose heart is daily tyr'd vpon by the vultur of his secret guiltinesse? whose bosome is gnawed before-hand with that hellish Worme, which can no more giue ouer than die? It boots not to aske thee if thou wouldst haue peace. Peace? Rather than life; *Oh wherewithall shall I come before the Lord, and bow my selfe before the most high God? Shall I come before*

Micah. 6.

*before him with burnt offerings? Will the Lord be pleased with thousands of Rammes, or with tennethousand Riuers of Oyle? Shall I giue my first borne for my transgression, the fruit of my body for the sinne of my soule? Heare, O thou distracted heart; what talkest thou of giuing to the owner? The world is his; thou art not thine owne; Yea, were these things thine, and not his, yet know, it is not giuing, but taking that must procure thy peace: An infinite Iustice is offended; an infinite Iustice hath satisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and justice of thy Sauiour; The worke of his Iustice shall be thy peace.*

*Fly*

Fly about whither thou wilt, O  
thou weary Doue, thorow all the  
wide Regions of the heauen, and  
waters, thou shalt no where finde  
rest for the soles of thy feet, but in  
this Arke of Christs perfect righ-  
teousnesse : In vaine shalt thou  
seeke it in schooles of morality, in  
learned Libraries, in spacious fields  
and forrests, in pleasant gardens,  
in sullen retirednesse, in witty con-  
uersation, in wanton Theaters,  
in drunken cellers, in tables of  
gluttony, in beds of lust, chests of  
*Mammon*, whiffes and draughts of  
intoxication, songs of ribaldry,  
sports of recreation ; No, no, the  
more thou seekest it in most of  
these, the further it flies from thee,  
the further thou art from finding  
it ; and if these things may giue  
some

some poore truce to thy thoughts,  
it shall soone end in a more dire-  
full warre. *There is no peace*, saith  
my God, *to the wicked*: Stray whi-  
ther thou wilt, O thou wounded  
heart, thorow the Lawnds and  
Woods; alas, the shaft sticks still  
in thee, or if that bee shaken out,  
the head; None but the soueraigne  
Dittany of thy Sauours righteouf-  
nesse can driue it out; and till it  
be out, thou canst haue no peace.  
In plaine termes; wouldst thou  
haue peace? None but Christ can  
giue it thee; He will giue it to none  
but the penitent, none but the  
faithfull; Oh spend thy selfe into  
the sighes and teares of true repen-  
tance; and then raise thy humbled  
soule to a liuely confidence in  
thine all-sufficient Redeemer; Set  
thy

thy Lord Iesus betwixt God and  
thy finnes; God cannot see thy  
debt, but through thine acquit-  
tance; By his stripes we are healed,  
by his wounds we are stanchd,  
by his death we are quickned, by  
his righteousness we are dischar-  
ged; The worke of his righteous-  
nesse is our peace. Oh safe and blef-  
sed condition of belecuers; Let  
sinne, Satan, world, death, hell,  
doe their worst; *Who shall lay any  
thing to the charge of Gods elect;*  
*It is God that iustifieth: who shall  
condemne? It is Christ that died, yea  
rather, that is risen againe; who is al-*  
*so at the right hand of God, and ma-*  
*keth intercession for vs:* Our enemy  
is now our Father, our Iudge is  
our Sauour, the offended our  
surety, that precious blood our  
ransome, that perfect righteous-  
nesse

Rom. 8. 33.

nesse our euerlasting peace.

Thus much of our spirituall Iustice, and Peace. The Ciuill followes : I know these two are wide termes ; Iustice comprises all vertue, as Peace all blessings ; For that is iust in all kinds, which hath a meet adequation to the rule ; All vertue therefore conforming vs to the law of God, which is the rule of perfection, challengeth iustly to it selfe a stile of iustice.

Narrower bounds will serue our turne : We speake of Iustice first as a single vertue. Habits are distinguished by their acts ; acts by their objects. The object of all morall vertue is good, as of all intellectuall, is True. The object of this vertue of Iustice is the good of men in relation to each other ; Other vertues order a man in regard to himselfe,

selfe; Iustice, in regard to another. This good being either common, or priuate; common of all, priuate of some; the acts and vertue of Iustice must bee futable; Either, as man stands in an habitude to the whole body; or as he stands to speciall limbs of the body: The former of these is that which Philosophers and Casuists call a legall and vniuersall Iustice. The latter is that particular Iustice, which we vse to distinguish by *Distribution*, and *Commutation*; the one consisting in matter of Commerce, the other in Reward, or Punishment; both of them according to a meet, though different, equality: An Arithmetically equality in Commutation; a Geometrically in distribution; the former regarding the value, or worth of the thing;

the latter, regarding the proportionable difference of the person. The worke of all these three Iustices, is Peace.

First, the legall Iustice is the apparent mother and nurse of publique Peace : When Gouvernors and subjects are carefull to giue each other their owne ; when both conspire to command and obey for the common good ; when men frame their liues to the wholsome lawes of their Soueraignes, not more out of feare than conscience ; when respect to the community carries men from partiall reflections vpon themselves ; As contrarily distractions, and priuate ends are the bane of any state. When the head and members vnite their thoughts and endeouours in the center of the common good : the head to deuise and

com-



command, the eyes to see, the eare to heare, the palate to taste, the heart to moue, the bellowes of the lungs to blow, the liuer to sanguifie, the stomach to digest, the guts to export, the hands to execute, the tongue to talke for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of these parts will be gathering to themselves, and obstructions grow within; and mutinous distempers arise in the humors; ruine is threatned to the whole: If either the Superiors miscommand, or the inferiors disobey, it is an affront to Peace. I need not tell you that good lawes are the walls of the Citie, the sinewes of the politicke body, the rule of our life, the life of our state, without which men would turne brute, yea

monstrous ; the world were a Chaos, yea an hell. It is wisdom that makes lawes, it is Iustice that keeps them; Oh let this Iustice still blesse vs with a perpetuall peace; as those that doe not thinke the world made for vs, but our selues made for the world, let vs driue at an vniuerfall good; let there be euer that sweet correspondence betwixt Soueraignty and subiection, that the one may be happy in the other, both in peace.

Secondly, the distributiue Iustice is not lesse fruitfull of peace; when rewards of honors, & gracious respects are suited to the well-deseruing; when malefactors smart according to their crimes; This Iustice hath stocks for the vagrant, whips for harlots, brands for petty-larzens, ropes for felcons, weights for

for the contumaciouſly ſilent  
ſtakes for blaſphemous hereticks,  
gibbets for murderers, the hurdle,  
and the knife, and the pole for trai-  
tors; and vpon all theſe engines of  
Juſtice hangs the garland of peace.  
It was not for nothing that *Maxi-  
milian* the firſt, paſſing by the gal-  
lowes, ſaluted it with *Salve Juſtitia*.  
Ye neuer ſee Juſtice painted with-  
out a ſword; when that ſword  
glitters with uſe, it is well with the  
publique, woe be to the Nation  
where it ruſts. There can bee no  
more acceptable ſacrifice than the  
bloud of the flagitious. Immediat-  
ly after *Garnets* execution, *Father*  
*Dauid* at *Ypre*, in a publike Sermon  
declared the miracles ſhowne  
thereat; Amongſt the reſt, that a  
ſpring of oyle brake forth sudden-  
ly in the place where that Saint

was martyred; In stead of a lie, let  
it be a parable; The blood of Trai-  
tors shed by the sword of Iustice,  
is a well of oyle to fatten, and re-  
fresh the Common-wealth.

I know well how mercy befits  
the mouths of Gods Ministers:  
The soft tongue of a Diuine is no  
meet whetstone for the edge of  
seueritie; but withall, I dare say,  
that Iustice is a noble worke of  
mercy; neither need we wish to be  
more charitable, than the God of  
mercy that saies, *Thine eye shall not  
spare the murderer*, Numb. 35: 31.  
*The Tempter to idolatry*, Deut. 12: 6.  
The very sonnes of *Leui* were ap-  
pointed to win an euerglasting bles-  
sing, by consecrating their hands  
to God in Israelitish blood: The  
vniust fauour, and plausibilitie of  
Romish Doctors, towards capitall  
offen-

offenders, hath made their Sanctuaries (euen literally) a den of thieves, an harbour of villany. It is memorable of Lewis of France, (stiled the Saint) that he reuered a pardon wrought from him to a malefactor; vpon reading that verse in the Psalme, *Beati qui faciunt iustitiam in omni tempore*; Blessed are they that doe iustice at all times. No maruell if one of those foure things which Isabell of Spaine was wont to say, she loued to see, were, A Thiefe vpon the ladder. Euen through his halter might she see the prospect of peace. Woe bee to them that either for gaine or priuate interest ingage themselves in the suit of fauour to maliciously bloody hands; that by the dam of their bribes labour to stop the due course of punitive Iustice; these,

Psal. 106.3.

these are the enemies of peace ; these staine the land with that Crimson die, that cannot be washed out but by many wofull lauers of reuenge : Farre, farre be it from any of you, generous Christians, to endeouour either to corrupt , or interrupt the waies of iudgement, or for a priuate benefit to crosse the publique peace : Woe be to those partiall Iudges, that iustifie the wicked, and condemne the innocent ; the girdle of whose equitie saggs downe on that side where the purse hangs : Lastly, woe to those vnworthy ones that raise themselves by fraud, bribes, symony, sacrilego ; therefore are these enemies to the state, because to peace ; and therefore enemies to peace, because violaters of justice, *And the worke of Iustice is peace.*

Thirdly,

Thirdly, that commutative Justice workes peace; needs no other prooffe than that all the reall troubles and suits amongst men, arise from either true or pretended iniustice of contracts. Let me lead you in a tearme morning to the spacious Hall of Iustice: What is the cause of all that concourse? that Hive-like murmur? that noise at the barre, but iniurious bargaines, fraudulent conveyances, false titles, disappointment of trusts, wrongfull detrusions of money, goods, lands, couzenages, oppressions, extortions: Could the honesty and private Iustice of men preuent these enormities, silence and solitude would dwell in that wide Palace of Iustice; neither would there bee more Pleas than Cob-webs vnder that vast rooffe.

Euery

Every way therefore it is cleere, that the worke of Iustice is peace; In so much as the Guardians of peace are called Iusticers.

This for the Common-wealth; If it please you to cast your eyes vpon her Sister the Church, you shall finde that the outward peace thereof also must arise from Iustice. Alas; thence is our hopelesnesse: Neuer may they prosper that loue not, that wish not peace within those sacred walls; but what possibility of peace in the peremptory repulses of Iustice? What possibility of Iustice in the long vsurped tyranny of the successor of *Romulus*? Could we hope to see Iustice once shine from those seuen hills, we would make account of peace; but, oh, the miserable iniustice of that imperi-

ous



ous Sea; Iniustice of claime, iniustice of practice. Of claime, ouer Kings, Church, Scriptures, Conscience: Ouer Kings; there is S. Pauls super-exalted (~~Caesars~~) His vsuall title is *Orbis Dominus*; *Dominus vniuersorum* in the mouthes & pens of his flatterers: And least Princes should seeme exempted; He is *Rex Regum*, as *Paulus* 4. saies of himselfe; he is *super Imperatores* & reges, saith their *Antoninus*, *Triumphus*, *Capistranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the master ouer the seruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *inde nisi à nobis*, saith Pope *Adrian*. What should I tel you of his bridle, stirrup, toe, cup, canopic? Let the booke

Lord of the  
world

Ouer Em-  
perours and  
Kings.

Whence  
but from  
us?

booke of holy Ceremonies lay the rest ; These things are stale, The world hath long sleepe & blushed.

Ouer the Church ; There is challenged a proper head-ship from whom all influences of life, sense, motion come ; as their *Bozius* ; why said I ouer ? Hee is vnder the Church ; For he is the foundation of the Church saith *Bellarmino* ; Ouer as the head, vnder as the foundation ? What can Christ be more ? Thence, where are generall councells but vnder him as the streame of Iesuites ; Who but he is, *regula fidei*, as their *Andradius* : he alone hath infallibility & indefectibility, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmino*. Hee hath power to make new Creeds, and to obtrude them to the Church ; the deniall whereof was  
one

In decrees  
of faith or  
precepts of  
manners.

one of those Articles which *Leo* the tenth condemned in *Luther*.

*Ouer Scriptures.* There is claimed a power to authorize them for such; A power to interpret them, *sententialiter & Obligatorie*, being such; A power to dispense with them, *ex causâ*, though such.

Ouer the consciences of men; In dispensing with their oathes, in allowance of their sinnes. It is one head of their Canon Law, *A Iuramento fidelitatis absoluit*, *Decret. p.2. Caus. 15. qu. 6.* And in euery oath is vnderstood a reseruatiō and exception of the Popes power, say his Parasites.

I am ashamed to tell, and you would blush to heare of the dispensation reported to be granted by *Sixtus 4.* to the family of the Cardinall of Saint *Lucie*; and by  
*Alexander*

*He absolves  
from the  
oath of Al-  
legiance.*

*Alexander 6. to Peter Mendoza  
Cardinall of Valentia.*

And as there is horrible iniustice  
in these claimies; so is there no lesse  
in practise. Take a taste for all:  
What can be more vniust than to  
cast out of the lap of the Church  
those that oppose their nouelties,  
to condemne them to the stake, to  
hell for Heretikes. What more vn-  
iust than to falsifie the writings  
of ancient, or moderne authors  
by secret expurgations by wilfull  
mis-editions? what more vniust  
than the withholding the remedy  
of generall Councils, and trans-  
acting all the affaires of the  
Church by a pack't Conclauē?  
What more vniust than the sup-  
pression of the Scriptures, and mu-  
tilation of the Sacrament to the  
Laity. What more vniust than al-  
lowance

lowance of equiuocation ; then  
vpholding a faction by willing  
falshood of rumors, then plotting  
the subuersion of King and State  
by vnnaturall conspiracies : Well  
may we call heauen and earth to  
record against the iniustice of  
these claimes, of these practises.  
What then ? Is it to hope for peace,  
notwithstanding the continuance  
of all these ? So the worke of Ini-  
ustice shall be peace : And an vniust  
and vnfound peace must it needs  
be that arises from Iniustice ; Is it  
to hope they will abandon these  
things for Peace ? Oh that the  
Church of God might once be so  
happy : That there were but any  
life in that possibilitie ; In the  
meane time, let God and his holy  
Angels witnesse betwixt vs, that  
on their part the peace faileth ; we  
C are

are guiltlesse : What haue we done? What haue wee attempted? what haue we innouated? Onely wee haue stood vpon a iust and modest negatiue, and haue vniustly suffered. Oh that all the innocent bloud wee haue shed could wash their hands from Iniustice, from enmity to Peace.

That from them wee may returne to our selues; For the publique, wee enioy an happy Peace; Blessed be God for Iustice : and if in this common harmony of Peace, there be found some priuate iarrres of discord, whence is it but from our owne Iniustice? The world is of another minde; whose wont is to censure him that punishes the fault, not him that makes it; Seuerity, not guiltinesse, in common opinion, breakes the peace

Let the question bee who is the great make-bate of the world; begin with the family : Who troubles the house? Not vnruely, headstrong, debaucht, children, that are ready to throw the house out of the windowes, but the austere father, that reprocues, that corrects them ; would he winke at their disorders, all would be quiet. Not carelesse, sloathfull, false, lime-fingred seruants, but the strict master, that obserues and rates, and chastises them ; would he hold his hands, and tongue, there would bee peace.

Not the peeuish and turbulent wife, who forgetting the ribbe, vsurps vpon the head, but the resolute husband, that hates to leese his authority in his loue ; remembering that though the ribbe bee

C 2

neare

*The like discourse to this ye shall finde in Conrad. Schlusfeldburgius in his preface to his 13<sup>th</sup>. booke Catech. Heret.*

neare the heart, yet the head is about the shoulders ; Would he fall from the termes of his honour, there would be peace.

In the Country, not the oppressing Gentleman, that tyrannizes ouer his Cottagers, incroches vpon his neighbours inheritance, incloses commons, depopulates villages, scruzes his Tenants to death, but the poore soules that when they are crushed, yeeld the iuyce of teares, exhibit bills of complaint, throw open the new thornes, maintaine the old mounds ; would these men be content to be quietly racked, and spoyled, there would be peace.

In the City ; not the impure Sodomitist brothels, that sell themselves to worke wickednesse ; nor the abominable Pandars, nor the

iugling



iugling cheater, not the counter-  
feit Vagrant, but the Marshall that  
drawes these to correction; Not  
the deceitfull Merchant that so-  
phisticates his commodities, in-  
hanceth prices, sells euery inch of  
( what he cannot warrant ) Time ;  
Not the vnconscionable and frau-  
dulent Artisan, but the promoter  
and the Bench.

In the Common-wealth, not the  
cruell robber by sea or land; that  
lies in the way, like a spider in a  
window, for a booty, for bloud :  
Not the bold night-walker that  
keepees sauage houres fit for the  
guiltie intentions of his burglaries,  
but the watch that takes him ;  
Not the rank adulterer that neighs  
after his neighbours wife, and  
thirsts after only stolne waters,  
but the sworne men that present  
C 3 him

him. Not the trayterous Coyner, that in euery stampe reades his owne conuiction, whiles hee still renewes that face against which hee offends, but the Sheriffe that attaches him.

Not the vnreformable drunkard, that makes a God of his liquor, a beast of himselfe, and raues, and swaggers in his cups, but the Constable that punishes him; would these officers conniue at all these villanies, there would be peace.

In the Church, not the chaffering Patron, or periured chaplaine; not the seducing hereticke, or seditious schismatike; not the scandalous Leuite, not the carelesse questman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commission.

In

In the world, lastly, Not the ambitious incrochers vpon others dominions, nor violaters of leagues, not vsurpers of mis-gotten titles and dignities, not suborners, or abettors of conspiracies, and traitors, but the vnkinde patients that will not *recipere ferrum*: I wis the great Potentates of the world might see a ready way to Peace.

Thus in family, countrey, citie, commonwealth, Church, world, the greatest part seeke a licentious peace in a disordered lawlesse-nesse; condemning true iustice of cruelty, stripping her of the honour of peace, branding her with the censure of troublesome. Foolish men speake foolish things: Oh noble and incomparable blessing of peace, how iniuriously art thou

ascribed to vnjust neglect? Oh diuine Vertue of Iustice, how deservedly haue the Ancients giuen thee wings, and sent thee vp to heauen in a detestation of these earthly indignities; whence thou comst not downe at all, vnlesse it please that essentiall and infinite Iustice to communicate thee to some choyce fauourites. It is but a iust word, that this Iland hath beene long approued the darling of heauen; We haue enjoyed peace, to the admiration, to the enuie of neighbourhood: Would we continue it? would we traduce it to ours? Iustice must doe it for vs. Both Iustice, and Peace, are from the throne; Peace is the Kings Peace; and Iustice descends from Soueraignty by commission; Let me haue leaue to say with the princely

princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite iustitiam qui benedicatis terram.* Still, ô God, giue thy iudgements to the King, and thy Iustice to the Kings sonne. And if any shall offer wrong to the Lords anointed in his person, in his seed, the worke of that iniustice shall be war; yea *Bellum Domini*, the Lords war; (2 Sam. 25. 28) Then let him who is both the Lord of Hosts, and the God of peace, rise vp mightily for his anointed, the true King of Peace; that he who hath graciously said all this while; *Da pacem, Domine, Dine peace in our time;* O Lord; may superscribe at the last his iust Trophies, with; *Blessed bee the Lord which teacheth my hands to warre, and my fingers to fight.*

Te

Ye haue heard of the spirituall Iustice and Peace; Yee haue heard of the Ciuill; may it please you to mix both of them together: My text alone doth it; if you doe but with our most accurate Translation, reade Righteousnesse for Iustice; So shall you see the spirituall disposition of Righteousnesse produce the ciuill effect of Peace. What is Righteousnesse, but the sincere vprightnes of the heart to God in all our waies? He is perfect with God, that would be so:

*Not to bee  
guilty of ill.*

What need I tell you that this is the way to true inward peace, *Nil conscire*: A cleare heart will be a quiet one. There is no feast to a good conscience; this is meat, musicke, welcome; It seemes harder that true spirituall honesty should procure euen outward peace:

peace: Heare wise Salomon; By  
*the blessing of the upright, the city*  
*is exalted*, Prou. 11. 11. When a  
mans waies please the Lord, *hee*  
*maketh euen his enemies to bee at*  
*peace with him*, Prou. 16. 7. *Righ-*  
*teousnesse exalteth a nation, but sin*  
*is a reproach to any people*, Prou. 14.  
34. It followes then as a iust co-  
rollary, *That the honestest, and con-*  
*scionablest man is the best subiect*.  
He may perhaps be plaine, perhaps  
poore, perhaps weake, but the state  
is more beholden to his integrity,  
than to the ablest purse, than  
to the strongest arme; Where-  
as the gracelesse, and vicious per-  
son, let him be neuer so plausible  
a talker, neuer so carefull an Offi-  
cer, neuer so valiant a Leader, ne-  
uer so officious a courtier, neuer so  
deepe in subsidies, neuer so for-  
ward

An ill man,  
a good sub-  
iect.

ward in actions, is no other than an enemy to the state, which hee professes to adore. Let no Philosopher tell me of, *malus vir bonus ciuis*; I say from better authoritie, that a lewd man can no more be a good subject, than an ill subject can be a good man: Heare this then (where soeuer ye are) ye secret oppressors, ye profane scoffers, ye foule-mouth'd swearers, ye close adulterers, ye kind drunkards, and who euer come within this blacke list of wickednesse; how can ye be loyall, whiles you lodge traytors in your bosomes? Protest what ye will; your sins breake the peace, and conspire against the sacred Crowne, and dignitie of your Soueraigne; What care wee that you draw your sword, and vow your blood, and drinke your



your healths to your Gouvernours, when in the meane while you pro- uoke God to anger, and set quar- rels betwixt your Country and Heauen.

That I may winde vp this clew, It were folly to commend to you the worth of peace; we know that the excellency of Princes is expres- sed by *serenity*; what good hath the earth which God doth not couch vnder the name of Peace? Blessed be God, and his Anointed, we haue long and comfortably ta- sted the sweetnesse of this blessing; the Lilies and Lions of our *Salomon* haue beene iustly worded with *Beati pacifici*: Would we haue this happinesse perpetuated to vs, to posterity? Oh let Prince and people meet in the ambition to be *Gens iusta*, a righteous nation, righ- teous

teous euery way; Firſt, let God haue his owne; His owne daies, his owne ſeruices; his feare, his loue, his all: Let Religion leade all our projects, not follow them; let our liues be led in a conſcionable obedience to all the lawes of our Maker: Far bee all blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous and rebellious thoughts from our hearts. Let our hearts, hands, tongues, liues, bodies and ſoules be ſincerely deuoted to him. Then, for men: let vs giue *Cæſar* his owne: Tribute, feare, ſubiection, loyalty, and (if hee need) our liues; Let the nobility haue honour, obeifance, obſeruation; Let the Clergy haue their dues, and our reuerence; Let the commons haue

haue truth, loue, fidelity in all their transactions: Let there be *truth* *iuste*, *pondera iusta*: Let there be no grinding of faces, no trampling on the poore (*Amos* 5. 11.) no swallowing of widowes houses, no force, no fraud, no periury, no perfidiousnesse.

Leu. 19. 36.  
*Iust balances,*  
*iust weights.*

Finally, for our selues; let euery man possesse his vessell in holinesse and honour; framing himselfe to all Christian and heauenly temper, in all wisdome, sobriety, chastity, meeknesse, constancy, moderation, patience, and sweet contentation: so shall the worke of our righteousnesse bee peace of heart, peace of state; priuate and publike peace; Peace with our selues, peace with the world, peace with God; temporall peace here, eternall peace and glory aboue:

vnto

vnto the fruition whereof, he who  
hath ordained vs, mercifully bring  
vs for the sake of him, who is the  
Prince of Peace, Iesus Christ the  
righteous.

FINIS.